John Strand

A PRE-SERVA-TIVE A-gaynste deth.

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Elyot (Sir T.)

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FACE AVT TACE

Rebeca Jordan her book

THOMAS ELYOT

KNYGHT TO HIS VVORSHYPFULL frende, syr Edwarde North knyght chancellour of the court of the augmentacions of the reuenues of the kinges croune, desireth well to doo.

THe lyttell boke whyche I sent to you at the begynnynge of lent last passed, a smal requitall of your gentyll benefites, I haue caused nowe to be prynted: as well for a testimonie of the herty loue, whyche I doo beare toward you, and that beinge prynted it maie the lengar endure with you and others, as also that my priuate gyft maie be beneficiall to many men, whyche without disdaine or enuy will oftentymes reade it. I knowe well, some men will thinke, and saie also perchaunce, that I spende my witte vainely. for it is the office of priestes for to preache, and that it dothe not pertcine to a knyght, muche lesse to a sheriffe, to write, specially of suche holy

mattiers. Also that in writyng to you, whiche are continually occupied about the kynges maiesties busynesse, I lose all my labour: considering that beside the tymes of meale and of slepe (whiche also be litteli and scarse, as I well haue perceyued) there remaineth with you none oportunitie to reade any bokes of englyshe or latin. Truely I confesse, that priestes ought to preache, and that it is their propre office. And yet no christen man is excluded to gyue good counsaile in that whiche pertayneth to the lawes and commandementes of almighty god. And he that can do it, and will not (though he be no priest) I dout not but he shall make a straite reknyng for bydynge his talent. A knyght hath receiued that honour not onely to defende with the swerde Christis faithe and his propre countrey, agaynst them, whiche impugneth the one or inuadeth the other: but also, and that most chiefly, by the meane of his dignitie (if that be imploied where it shuld be, and esteemed as it ought to be) he shuld more effectually with his learnyng and witte assayle vice and errour, moste pernicious enemies to christen men, hauinge

ther-

therbnto for his swoꝛde and speare his tunge and his penne. And where for the moꝛe reuerẽce due to the oꝛder of pꝛiesthode, it is most congruent and sittyng, that pꝛeachyng in commune assembles, be reserued onely to that ministracion, yet where a knyght oꝛ other man, not being of a lite estimacion, hath lernyng ioyned with moderate discrecion, yf he being zelouse of vertue, and meued only by charitie, wolde kayne haue other men to remembꝛe their state and condicion, and accoꝛding to their dueties, to loue god, and to feare his terrible sentence, what lawe oꝛ raison should lette hym, with an humble spirite and bncoꝛrupted intent, to set furth in wꝛiting oꝛ pꝛint, that whiche shalbe commodious to many men? And if he be a knight, oꝛ in other authoꝛitie (for the rareneſſe of learnynge founden in suche men) the warke shal be muche the better imbꝛaced, and of the moo men desyred. Also for almuche as I am a sheriffe, I think my selfe the moꝛe bounden to bee thus occupied. For sens it pertaineth to myn office, and also the lawes of this realme doo compell me to punishe trangressours: Howe muche moꝛe is it my

dnetie, to doo the best that I can, by all studye and meanes to withdrawe men from transgressing the lawes and commaundementes of god, whiche beinge diligently and truely obserued, the occasions of transgressyng of temporall lawes should be clerely excluded?

Moreouer as often as I doo consyder the temporall punyshementes, and doo abhorre the sharpenesse of theim, I do reuolue in my mynde, what horrible peynes are prepared for theim, whome the sonne of god shall condemne at his generall iugement, to the whiche, temporall tormentes being compared, doo seme but a shadow: here begynne I to feare, not for my selfe onely, but also for other, which either in transgressing goddis lawes, or neglectynge our dueties do prouoke his wrath daily by displesyng hym. Wherfore aswel for myn owne erudicion, as for the remembrãce of other men, I haue gathered togither out of holy scripture this litle treatise: whiche often tymes radde and kept in remembraunce, shall be a preseruatiue against death euerlasting. And as touchyng your opõrtunitie in the receiuyng it, although your ministracion be ne-

cessa-

ceſſary, yet remembre the wordes, whi-
che our ſauiour Chriſt ſpake vnto Mar
tha. What I meane therby, by redyng
and digeſtyng that place, whiche is in
the tenthe chapitre of Luke, ye ſhal ea-
ſily perceiue, without an expoſitour. At
the leaſt waie either by day or by night
Martha ſhall finde opportunitie to ſitte
downe by her ſiſter, if not, ſhe ſhall find
but litle thanke for all her good houſe-
wyfery. If Martha miniſtrynge vnto
Chriſt temporally, had no more thanke
for hir labor, what thanke ſhal we loke
fore, whiche alwaie bee occupied about
thynges that be worldly: thereby ſee-
kyng onely our temporall commoditie.
But yet in our dayly exercise we maie
oftentymes ioyne the two ſyſters togi-
ther, as well by ſecrete thankes gyuen
to god for his ſundry benefittes, as by
frequent meditacion of our laſte daie.
Wherunto we ſhall fynde occaſion, as
often as we do here the bell ryng at the
death or terrement of any man, or here
reported of peſtilence or warre, thyn-
kyng theim than to be the trumpettes
of death, whiche do call vs to reknyng.
And as touchynge the readyng of this
litle worke, if ye do rede it in the maſſe

while, for lacke of tyme more conuenient, I dare vndertake, god will bee therwith nothyng offended: but ye being therwith stered the more deuourly to serue hym, he shall receyue it of you as a good praier, sens that meditacion and praier be but one thing in their nature. And yet meditacion is the more constant. For in praier the mynde is oftentimes wandring, and thinketh leaste on that, whiche by the tunge is expressed. In this wise doonge, ye shall not lacke opportunitie to reade ouer this boke, whiche shall not seme longe vnto suche as I thinke that ye be, that is to saie, in whome witte ouerfloweth not grace, but gyueth place to her. Finally by readyng therof I trust vnto god we bothe shall receyue eche comforte of other, as well in this present worlde, as in the worlde to come: whiche is the perfection of amitie, whiche many mo men haue writen of, than haue truely vsed as they should doo. Thus I committe you to god, whom I moste hertily praie, to keepe you alwaie in his fauour long to continue.

The hygh God commandeth, the aungell calleth, the trumpet from heauen moſt terribly ſoundeth: Ariſe ye that be dead, and come to the iugement: Whither I dooe eate or drynke (ſaieth ſaynt Hierom) or what ſo euer els that I doo, alwaye this voyce ryngeth in myne eares: Aryſe ye that be dead, and come to the iudgement. As often as the daie of iugement cometh to my minde, my hert and all my whole body trembleth and quaketh. This is ſpoken by the bleſſed man Hierom, who not only in his childhode and youthe ſpente his tyme vertuouſly, but alſo beinge come to the ſtate of a man, excluded him ſelf from all worldly buſyneſſe, and lyuing to the age of. lxxxx. peres, was euer continually occupied in ſpirituall exerciſe. Conferre his lyfe with our lyues, and lette vs beholde, yf we ought any leſſe to remembre this ſounde of the trumpette: Aryſe ye that be dead, and come to the iudgement. O good lorde, howe ſhould men here that be dead, and lacking lyfe? howe can a manryſe on his

Hieronymus ſuper Matth.

feete, and if he can not goo? howe maie he than come to the iudgement? yes well enough, if thou consyderest what thynge that deathe is. Truely death is none other thing, than the priuacion of corporall sensis, with the departyng of the soule from the body. For whan we here not, neither see, neither smell, nor taste, nor yet feele, than truely we bee in dyenge, or elles dead in deede. Christe calleth oftentimes to vs: Kepe (saieth he) the commaundementes: Do workes of repentance: watche and pray: Geue in my name, and ye shall receyue an hundred tymes as muche as ye geue, and haue lyfe euerlastynge. Leat vs nowe consydre, if we dooe heare hym: or yf we would seme to here hym. The man that is deafe will make a countenance as he dyd heare: also he that is purblynde will seme to see perfitely, because thei would not haue their impediment knowen. And therfore both the one and the other maie soone be deceyued. Somme there be, that will saie, that thei see a thyng, whan thei looke not vppon it: And that thei heare one man speake, whan thei talke to an other. we in dede doo delite in thynges

Matt. 19. Luc. 3.

that

that be carnall and worldly. And yet whan men ſpeake of thynges which be ſpirituall and heauenly, we with our mouthes doo commende it, fynally in our hertes we do nothyng regarde it. We leat Chriſt ſpeake what he liſteth, but yet we ceaſſe not to talke with his ennemies, the diuell, the fleſhe, and the worlde. Call ye that herynge? no truely. To heare is properly in latine Audire, whiche comprehendeth two actes, that is to ſaie, to heare and alſo to obeye and do the thyng that is hearde: And therfore whan the latines would ſignifie, that the ſouldiours or ſeruantes did that whiche their maiſter or capitayne commaunded theim, thei vſed to ſaie in this wyſe: Fuerunt eius dicto audientes, Thei obeyed hym and did as he bade them. Here Iſrael (ſaied Moyſes) Thou ſhalt loue thy lorde god with all thy herte, with all thy ſoule, and with all thy myght. In that he ſaied Heare, did he not alſo beade them to loue god, ye alſo theim, whiche lyued thre thouſande yeres afterwarde, although thei hearde not hym ſpeake from the mountayn, nor yet ſawe his maieſtie. Nowe leat vs examine our ſelues, if we dooe Deut. 6.

heare

here hym. He will haue vs to loue him with all our herte, with all our soule, and with all our myght. Where all is, no parte can be lackyng: consequently where any parte fayleth, there is not the whole, if I geue all, than can I kepe nothyng. Where one muste haue all, there can be no parture. The worlde hateth god, wherfore there is no frendshyp nor agrement betwene them. God and richesse be so farre at discorde, that they bothe can not haue oone man to serue theim, for nedes must he hate the one, whiles he loueth the other. Thus saieth Trueth, whyche neuer fayneth nor lieth. we wold haue richesse, great possessions, muche rule and authoritie, we would not haue theim, except that we loued theim. No man is so madde, that he woulde haue the thyng that he hateth. All this is the worlde. for of the worlde it cometh, and to the world shall it be lefte. And therefore the loue that we beare toward it, we do wrongfully take frome God, whoo oonely shuld haue it. wherby we haue lost the more parte of our hearynge. Yet maie we happe eftsoones to recouer it, if we do receyue the medicines that Christe

Io. 1. Iaco. 4.

dothe

doeth teache vs, that is to ſaie, if we dooe woꝛkes of repentaunce. thoſe be thei whiche the wiſe man declareth in the boke named Eccleſiaſticus, ſayinge: Be conuerted to the Lorde, and forſake thy ſynnes: Praie in the lordes preſence, and miniſhe thyne offences: Returne to the Lorde, and leaue thyne vniuſtice: Abhorre curſynge, and knowe righteouſneſſe and the iugementes of God: Perſeuere and be conſtante in thy good purpoſe and praier to almighty God. An other medicine is, to watch and to praye. Chriſte findyng his diſciples ſleaping, bade theim wake and praie, leſte they mought enter into temptacion. For he that is on ſleape, lacketh vnderſtandynge and reaſon, and all that whyle maie diſcerne nothynge, his ennemies maie kyll hym ere he be ware: if any yll thyng come to him, he doth not perceiue it. Finally he neglecteth al thing, ſleape onely lyketh hym, vntyll peyne conſtreineth hym to wake. But he that is perfitely wakyng, knoweth his enemie ere he come to hym, & by one meane or other auoydeth hym, oꝛels putteth on his armour and weapon, and manly reſiſteth hym. If any other annoy-

Eccleſiaſticus.17.

Matt.26. Marc.14. Luc.xxii.

aunce cometh towarde hym, he eyther repelleth it, or fleeth awaie from it.

The diuel.

1.Pet.5. THe dyuell, moſte greatteſt enemy vnto man, lyke a rorying lion goth about continually ſekyng whom he mai deuoure: He goeth on the right hande, the lefte hande, before and behynde, and leaueth no part of man vntaſted to ſet on his clawes, and to hold hym faſt whiles he doeth deuoure him. whan goth he on the right hand? truly whan he perſuadeth the thing, whiche is good in deede, not to be good: or to omitte to doo that thyng, wherby thou ſhuldeſt pleaſe almighty god, and kepe the from the perill of eternall damnacion. Prayer (ſaith he) is nothing but lyppe labour, or vayne occupacion. Faſtyng is a conſumer and diſtroyer of nature. Aulmes deede kepeth men and women in ydelneſſe, whyche truſtynge therupon, care not to laboure. Here vnto he wreſteth holye ſcripture, and putteth in thy braynes falſe and counterfaite reaſons. If thou be thorough waked, thou ſhalte ſhortely eſpie hym, only by remembryng, that God by his holye prophete, and Chriſte hym ſelfe often

oftentymes beadeth vs to praye. And Chriſte taught vs to praie: as the chiefe bulwarke againſt temptacion. And he hym ſelfe prayed not onely often, but alſo a great while togyther. dothe not Chriſte ſaye in the. xviii. chappytre of Luke: It is expedient to praie alwaie, and neuer to ceſſe. The vertue of a pure and cleane praier (ſaieth ſaint Auguſtine) is great and lyke a faithful meſſanger, he doth his erande, and entreth into the place, where to, the fleſhe may not come. Howe muche the diuell lyeth (as he is alwaie a lyar, and the father of leaſynge) whan he perſuadeth faſtyng to bee the deſtroyer of nature, reaſon declareth, if ſcripture lacketh. For faſtyng diſcretely vſed, preſerueth nature, which ſuperfluous eatyng corrupteth, and bringeth in ſyckneſſe, whiche only abſtinence oftentymes cureth. And lyke as replecion oppreſſeth the ſpirites, and maketh groſſe and ſtynkyng vapours to ryſe, wherby not only the wittes be made dull, and reaſon is couered as it were with a cloude: ſo by faſtyng and moderate abſtinence, be made pure and ſwete vapours, wherof pure witte is ingendred, the ſpirites be-

Luc. xviii.

Auguſt. ſuper pſal. 65.

yng

Marc. 9. ting quickened, and raiſon ſet at hir liberrie. whan the apoſtles coulde by no meanes expel a deuil that was dumbe, and demanded of Chriſt the cauſe why, he aunſwered: This ſort of deuilles in no wiſe iſſueth out of a man but by prayer and faſtyng. Here what the holy and great doctour ſaynt Auguſtine ſaieth: Faſtyng purgeth the mynde, lyfteth vp the witte, ſubdueth the fleſhe to the ſpirite, bringeth contricion and humilitie into the hert, putteth awaie the myſte of inordinate deſires, quencheth the feruent heate of lechery, and ſtereth vp the faire lyght of chaſtitie. And almighty god by the prophete Joel cryeth vnto ſynners: Returne to me with all youre whole hert in faſtynge, lamentacion, and wepyng. Bee not theſe ſufficient wytneſſes, ioyned alſo with naturall raiſon, ynough to proue, that faſtynge is good and not yll. Than mateſt thou perceiue well, that it is the deuill, that perſuadeth the, that faſting is nothing but a deſtroyer of nature.

Auguſt in ſermo. de ieiunio.

Ioelis. 2.

¶ Nowe touchyng almes dede. we ſee oftentymes that ſome men and women in truſtyng to receyue almeſſe, do ceſſe from labour, lyuyng in a beaſtly ydelneſſe

neſſe. yet almeſſe, whiche is an acte of compaſſion toward theim, whiche bee in neceſſitee, done only for goddis ſake, can not be yll. Bleſſed is he (ſaieth the prophete) that conſidereth the poore and nedy perſon: In the ſoore and greuouſe daie our lorde ſhall delyuer hym: Chriſte hym ſelfe ſaieth, that in the generall iudgement, whan he ſhall ſytte in the throne of his maieſtie, he ſhall reherſe to theim, whiche ſhall be on his ryght hande, howe thei gaue hym meate and drynke, howe thei lodged him, clothed hym, and whan he was ſicke dyd viſite him, whan he was in priſon, came and refreſhed hym. And they demaundyng of hym, whan they dydde ſo: he ſhall make them this aunſwere. Verily I ſay vnto you, As longe as ye dydde it to one of the pooreſt of theſe my bretherne, ye dyd it to me. Semblably he ſhall recite to theim, whiche ſhall bee than on his lefte hande, that thei dyd none of the ſaide mercyfull actes vnto hym. And they ſhall in lyke wyſe aſke of hym, whan they ſawe hym in ſuche condicion, and dyd not extende theyr charitie towarde hym. He ſhall ſaie: Truely howe often ſo euer ye dyd it not to one of

Pſal. 40.

Matt. 25.

these poore men, neyther ye than dyd it to me. And than shal thei go vnto euerlastyng tourment: the good men to the lyfe, whyche shall neuer haue ende. It is therfore he, for whome aulmes is giuen, and not the person, to whome it is gyuen, that maketh the acte thankfull to god. And excepte it be done for goddis sake, it ought not to bee called almesse dede, but it is rather to be named a benefite. Water (saith the wise man) doeth extinguishe the hote burnyng fyre: and almesse deede doeth resiste agaynste synne, and god is the beholder thereof, whiche rendreth the thanke. Geue ye almes (saieth Christ) and all thynges shall be cleane vnto you. Almesse dede (saith sainct Augustine) pourgeth synne, and maketh intercession for vs vnto god. I haue redde (saieth sainct Hierom) and radde again, and ouer radde scripture: yet dyd I neuer see a pitiefull man dye an yll death. If the persone, whyche receyueth thyne almesse, will spende it yll, or will therfore lyue ydelly: it shal nothyng mynishe thy thanke, soo that thou knowe it not, and dooest not willingely minystre vnto hym the occasion of ylle. But yf thou knowe, that thyne

Eccles. 3.

Luc. 11.

August. in sermo. de diuite.

Hieron. ad Nepotianum.

thyne almeſſe will be an occaſion of ydelneſſe or ſynne: if thou onely therefore doeſt withdrawe it, to the intent thou wilt better beſtowe it: thou loſeſt not thy thanke. but warnynge the perſon of his yll lyuyng, and that therfore thou withdraweſt thyu almeſſe: thyne almes ſtyll continueth. So almes dede neuer hurteth the gyuer, nor is at any tyme yll: but alway retaineth hir eſtimacion.

¶ Remembrynge theſe thynges thou ſhalt put of the deuill, whan he cometh on thy ryghte hande. yet than will he come on thy left hande, and there will he as ſharply aſſault the, as he dyd before: extollynge the thynges, whyche maie bee noyous vnto thy ſoule, and brynge the out of the fauour of god, ſo that he mai the more eaſily deuour the.

¶ Fyrſt where he is not onely ſubtyll and crafty, but alſo (as ſaint Auguſtine affirmeth) of his propre nature, by the ſenſe that he hath of an ayry body, he doth excede the ſenſe of erthly bodies. Moreouer hauyng a ſecrete knowlage of mens diſpoſicions, wherevnto they be chiefly inclined. Accordyng therevnto he preſenteth to man or womã his two

Auguſ. de natura dæmonum. Aug. retract. 2.

kayre ſiſters, the fleſhe and the worlde, to ſome both at ones, to ſome one, ſome an other, as he perceyueth their natures moſte aptly diſpoſed.

The fleſhe.

THe fleſhe with a pleaſant countenaunce approcheth and ſaieth vnto man: Wherefore takeſt thou peyne in labour or ſtudy, hauing muche or ſufficient to lyue with? Lye downe and ſleape, or otherwyſe reſt the, that thou make not nature feble and vnable to lyue. We haue but a tyme, leat vs eate and drynke, for to morowe we die. Eſaiæ. 22. If thou be luſty, and thy fleſhe full of 1. Cor. 15. courage: thou man, why takeſt thou not a woman: or thou woman why takeſt thou not a man to quenche thyn appetite? Verdie thou arte neyther of ſtocke nor of ſtone, but the chiefe of all creatures. Wherfore ſens al other Sapien. 2. creatures were made for the, why doeſt thou not vſe theim? Beholde I offre theim to the: ſatiſfie nowe thy ſelfe with theim, in takynge thy pleaſure. But take hede, and thou ſhalt perceiue hir a harlot. Caſte of theſe ſpices, whiche I wille reherſe, and blowe in hir face: and all hir paynted beaultie will

vaniſhe

vanyſshe awaie, and there ſhall onely appiere a lotheſome viſage. But firſte thou ſhalt proue hir a lyar. for naturall reaſon and experience teacheth vs, that continuall reſt and lacke of exerciſe, extincteth naturall heate, and letteth digeſtion: muche ingurgitacion of meates and drynkes burdeyneth nature. And although for the tyme it ſtereth vp lecherie, yet by lacke of ſufficient concoction, it not onely maketh the ſeade vnapte to generacion, but alſo is the originall cauſe of horrible ſyckneſſe and haſtenyng of deathe. Ne we be ordeyned to lyue alwaie in idelneſſe, ſens for the tranſgreſſion of Adam, mankynde was deputed to lyue in this worlde, to whom almighty god gaue this ſtraite iniunction: In the ſweatte of thy viſage ſhalt thou eate breade, vntyll thou be turned agayne into earthe. And Job ſaieth: Man is borne to labour. And the ſaying of Geneſis ſainct Paule in the ſpirite of god doth confirme, ſaying: He that wyll not labour ſhall not eate. And in an other place: Euery man ſhall receiue his wages after his labour. Alſo CHRISTS ſaieth, The worke man is woorthy his wages. It is therefore falſe, that na-

Geneſ. 3.

Theſſ. 3. Ad Cori. ep. c. 3. Lucæ.

ture is generally made feble by labor: for competent labour doeth supporte and nourishe nature. And also we be of god commanded to labour. Moreouer euery man (as the philosophier sayth) naturally desireth to knowe. And knowlage without diuine inspiracion, maie not be had without studye. wherfore it is not agaynste nature to studye. But what a mischeuous persuasion is this, that we shoulde eate and drynke, for to morowe we dye? If deathe be soone or certayne, howe muche lesse should we eate and drinke, that we maie haue our myndes cleane, our wittes quicke, and our remembrance more redy to prepare for our reckyng? that whan the lorde shall saie to vs: Make a rekenynge of your ministracion, we breathe not in his face, the lothesome sauour of wyne or ale, or of stynkyng meate, not fully digested: but the fragraunt and swete odour of a cleane conscience, lyke the odoriferous baulme and cinamome, and the chosen out myrre that geueth the sauour of sweteneste. To knowe carnally a woman out of lefull matrimonie, shal not so much quenche thy fleshly appetite, as it shal kendle the wrath

of

vf god towarde the. Hereof is aboundant witneſſe of ſcripture ſo well knowen, that it nedeth not to be reherſed. And becauſe we bee neither ſtockes nor ſtones, but the chiefe of all other creatures, and made to the image and ſimilitude of god: we ſhould therfore kepe our bodies and ſoules pure and cleane to reteyne ſtyll that ſimilitude, and vſe all other creatures onely to the glorye of his diuine maieſtie, and none otherwyſe to take pleaſure in theim, but as we maie honeſtly reioyce. And he alſo maie therwith be pleaſed. Nowe blow thou on that peynted ſtrumpette the Fleſhe, that tempteth the: and thou ſhalte ſe nothynge but a mattier lotheſome, corrupted and ſtynkynge, a mortall carrayne and bankette for euettes, todes, ſerpentes, and other vile wourmes: who being than aſchamed to beholde the, will ſlyde awaie from the.

The worlde.

BVt yet the diuell is redy with his other ſyſter the worlde, who is muche more daſigerous, and wars to be vanquiſhed. for where the fleſhe is abated & ſubdued oftentymes with many remedies, as faſting, watche, and

ather correction: also by labour, muche
study, absence from women, age, sycke-
nesse, veracion and trouble of mynde:
By none of these thynges onely, maie
the assaultes of the world be sufficient-
ly resysted and cleerely expelled. She
cometh agaynste the with hir pappes
open, fulle of serpentyne poyson: and
with hir handes decked with ringes of
golde and riche stones, she proffereth to
imbrace the: And with a loude voyce
and a dilectable, she saieth: Lo, I am
Prouer. 7. come for to mete the, And nowe haue I
found the, I haue decked my bedde with
clothes of Aegypte, my bedde haue I
made to smelle of myrre, aloes, and cyna-
mome, leat vs lye together and take our
pleasure. And therwith she offereth to
the hir pappes. But beware of theim:
the one of theim is Auarice, the other
Ambicion. If thou sucke muche of
theim, they will make the dronke, and
take thy wyttes frome the, and than
will that false harlot take the awaie
with her, and lay the in hir bed, where
thou shalt lye either in the softe fether
bedde of presumpcion, or the harde
mattrasse of desperacion, hauynge on
the, the kouerlyd of Aegypte, that is to
saie,

ſaie, the burden of ſynne: wherin thou ſhalte ſlepe a dead ſleape, whiche ſhall ſeeme to the a ſwete ſlepe, richeſſe and honour ſeemynge ſo delectable vntyll extreme ſickeneſſe and deathe ſhall attache the, and than ſhalt thou perceiue of howe ſmalle eſtimacion they be of, whan thou woldeſt leaue theim bothe gladdely to eſcape thoſe terrible miniſters. The pappe, called Auarice, is an inordinate deſire and loue of worldly gooddes and poſſeſſions: the mylke or rather poyſon therein conteyned is errour, whiche is the relinquiſhyng of the true pathe of iuſtice. Marke well what ſaincte Paule ſaieth: Hauynge meate and ſuſtenaunce for our bodies and clothyng, leat vs holde vs therwith contente. For they that deſire to be riche, fall ſodaynely into temptacion, and into the trappe of the diuell, alſo into many deſires vnprofitable and noyfull: whiche do drowne men in deathe and perdicion. The roote of all miſchiues is Coueityſe, whiche ſome men imbracyng, haue erred from the feithe, and entãgled them ſelfes in many ſorowes. But the worlde offering to the this faire pappe, wil in this wiſe prouoke the to ſucke, whan thou ſaith

1. Tim. 6.

(saieth she) shall behold other men hauyng fayre and wel decked houses, and about theim great pastures and medowes, and other cõmodities, some great flockes of shepe, or other cattell, some hauyng plate, and other maner of ryches, than thynkest thou in thyn hert: O what fortune hath this man? yf I had the one halfe that he hath, howe merely coulde I lyue? Beware nowe, take heede, for thou arte in ieopardie. Loke vpwarde, and thou shalt perceiue God calleth vnto the frome heauen: Man, thou shalt not coueite thy neyghbours house. &c. Auarice saieth saynt Augustine hath no measure, it is neuer saciate in taking, but more vehemently styrred: the more that it getteth, the more it nedeth. Beware therefore, and touche not that pappe: for it will cleue to the, like to pitche, and pollute the. And although thou thynkest thou canst moderate thyne appetite, and hold the contente, whan thou haste enough: yet for all that, whan thou haste the neple in thy mouthe, thou shalte neuer be satisfied: If thou wilt not beleue me, yet beleue the holy man and great doctour sainct Augustine, whiche in the sermon

Exodi. 21.
Aug. de interpellatione. Iob.
Prouerb.
Augus. de verbis dñi

that

that he made of the woordes of oure lorde, ſaieth in this wiſe: The couaitous deſyre of riche men is euer vnſaciable. It alwaye raueneth and neuer is ſatisfied. It doth neither feare god, nor hath man in reuerence. It ſpareth not the father, it knoweth not the mother, it agreeth not with the brother, & with the frend he neuer kepeth touche. He oppreſſeth the wydowe, on the fatherleſſe chylde he entreth, he reduceth free men vnto ſeruitude, and bryngeth in falſe witneſſe, therby the goodes of deade men are vniuſtly poſſeſſed. Wherfore they ſhall ſurely die. what a madneſſe is this of mens ſoules, to loſe the lyfe, ſeke for perpetuall deathe, to geat treaſure, and to loſe heauen and ioye euerlaſtyng? And ſainct Gregory confirmeth the ſame, with a notable ſentence. Couetyſe (ſaieth he) is neuer quenched with the thynges, whiche be deſyred. for lyke to the fyre, after that it hath conſumed the woode, whiche is layde in it, it is more increaced. And where the flame ſemeth to be kepte in, there it appeereth ſoone after to braſte out more feruently. Nowe to prepare vs to reſiſte againſt this aſſault of the worlde, Greg. moralium. 15.

worlde, let vs fyrst reuolue in our myndes the fruites and cõmodities, whiche ar therby receiued. Of Auarice (saieth saint Augustine) spryngeth al mischief, and therof the brembles or thornes of all synne are brought furth: A detestable soyle, wherin suche mischiefe dothe growe: A barayne ground, that hath nothynge but brembles, whyche shall rente thy soule with most horrible tormentes. And as pleasant as this pappe seemeth to bee, yet it bryngeth also in this worlde some incommodities, whiche is wounderfully well declared by saincte Gregory. If the herte (saieth he) gapeth, desyring thynges worldly, it maie in no maner of wyse be quiete and out of veracion. for either it desyreth that, which it hath not, to thintent it mought haue it: orels feareth that, whiche it hath, leste he shall lose it. And where in aduersitie he hopeth of prosperitie, in prosperitie he feareth aduersitie. And so is he tossed hyther and thyther, as yf he weere amonge troublous waters, and is tourned into many sundry factions through the mutabilitie of thynges, chaungynge this waie and that waie. But if the mynde

Augus. de liber. arb

Creg. moral. 20.

be ones fixed with a ſure conſtantneſſe in the feruente deſyre of the heauenly cuntreie, it is the leſſe vexed with trouble of thynges that be worldly. Truely if men wolde alwaie haue in remembrance this saying of Christ in the goſpell of Marc: It is more easy for a camell to paſſe thorough the eie of a nedle, than the riche man or woman to enter into the kyngdome of heauen: truely (I saie) he wolde rather feare to be riche, than to deſyre abundaunce of richeſſe. And the wyſe man saieth: He that loueth golde, shall not be iuſtified. But this is to be diligently noted: All riche menne be not excluded out of heauen, though thei with more difficultie maie attayn to it, than the camel maie paſſe thorough the eie of a nedle. for it is poſſible, that God maye make hym ſuche one as Salomon speaketh of, where he saieth: Bleſſed is the riche man, that is found without wemme, and hath not gon after golde, nor put his truſte in moneye and treaſure. who is he (saieth the wiſe man) and we wyll commende hym? For in this lyfe he hath done wounders. And it foloweth immediately after: who ſo is tried and found perfette in thoſe thyn-

Marc. 10.

Eccleſ. 31.

Ibidem.

ges,

ges, he shalbe prayſed. He might offend, and hath not offended: He mighte haue done yll, and hath not done it: Therfore his good shalbe stablished: And the Congregacion shall declare his good deedes. This is the riche man, whiche shall go through the straite passage, whom god hath disburdeyned of that thyng, whiche should be an impediment to hym: But yet herest thou not, that he which loueth money, I meane the man that is coueitouse, is in any wyse iustified as longe as that affection remaineth. Wo be to hym (saieth the prophete Abacuc) that doeth multiplie gooddes, whiche be not his. Agayne he saieth: Wo be to hym, whiche doth gather vnto his house mischenous auarice, to thintent his neste maie be sette in a veraie high place: thynkyng that he shall therby escape the power of an yll man. Here is wo and woo agayne, beware the thirde wo. which is reherſed by Esaias, saying: Wo be to the, that doest robbe: that is to saie, takest by violence or crafte other mens goodes. These thre woes shall most lamentably be sungen of theim, whyche beinge in horrible darkenesse and fyre, shall crye, Alas, alas, alas, what abun-

Abacuc. 2

dance

daunce is there of darkeneſſe? Conferre this with the pleſure of worldly goodes and poſſeſſions, whiche wilte thou or no, thou knoweſt not howe ſhortely ſhall by deathe or other wyle be taken awaie frome the. And conſyder therewith the saying of our ſauiour Chriſte: Make not youre treaſure (saieth he) in this worlde, where the mothe and the ruſte dooe deſtroye it, and theues dooe picke it awaie, and do ſteale it. Prepare you a treaſure in heauen, where neither ruſte nor mothe maie eate or conſume it: nor theues dygge for it, nor ſteale it. Mathh. 6.

Nowe marke well, that here bee twoo treaſures, whyche been alſo diſtincte in their nature and qualities. The one is ſure, and maie not be corrupted: the other vnſure, and ſone is periſhed. The one treaſure Chriſte byddeth vs to gather: the other in generall wooordes he dothe prohibite vs to laye vp: the one purchaſeth for vs ioye and lyfe euerlaſtyng, the other death and peyne without ceaſſynge. CHRISTS ſaied to the ponge man, whiche frome his infancie had kepte the commaundementes: If thou wilte be perfect, go ſell all that thou haſt, and geue it to poore men, and than

come

come and folowe me. He alsoo called saunct Mathew, sittyng in the custome house, about the emperours reuenues, and bade hym to folowe hym. The ryche man, whiche was euery daie apparailed in purple, and fared very sumptuously, at the laste died, and was buried in hell: yet we reade not, that he dyd any other thyng yll, but forasmuche as he delyted in thynges superfluous: it was afterwarde saied to his soule, lying in horrible peynes: Sonne contente the, thou receyuedst in thy lyfe thynges that were pleasant. He receiued it, but bycause he gaue not therefore thankes vnto god, and disposed not his goodes in warkes of charitie, he finally receiued a terrible sentence, Content the with peynes. O [illegible]yfull Jesu, is rychesse so perillous? Be ryche menne good lorde in thy syght so displeasant? Heare nowe howe he aunswereth. Wo be to you ryche menne, for ye haue here your consolacion. These woordes bee wonderfull terrible. And therof saint James speaketh to suche men in this wyse: Goe to ye ryche men, weepe and houle on your wretchednesse, whiche shal come on you, your richesse is corrupted,

Luc.16.

Luc.6.

Iacob.5.

your

your clothes be mothe eaten: your golde and ſyluer is cankred, the ruſte of theim ſhall be your wytneſſe, and lyke the fyre ſhall eate your fleſhe. Howe lyke ye this ſentence? adde therunto the ſaying of Salomon: Rycheſſe in the daie of vengeaunce ſhall nothyng auayle the. This mundane rycheſſe, this cankered and mothe eaten rycheſſe: but the true rycheſſe, which (as ſaint Bernard ſaith) be the vertues, whyche thy conſcience bringeth with hir, that thou maieſt euer be ryche, that rycheſſe ſhall boldly ſpeake for the, and make all the court of heauen to be thy friendes, and alſo to haue a mercyfulle iudge. But leſte theſe terrible ſentences agaynſt ryches & ryche men, maie cauſe you to thynke, that I generally diſpraiſe and condemne all theim that be ryche, I wyll brefely declare, that I doo not ſo.

¶ The philoſophier putteth rycheſſe amonge thynges, whiche be indifferent to good and to ylle. Wherfore he that hath rycheſſe, hauynge for him ſelfe no more than is neceſſary for his lyuynge, and diſpoſeth the reſidu where as moſt nede is, he that ſo hath it, ſhall take no blame for the hauyng, if he come iuſtly

Prouer. 11

Bernard⁹ ſerm. 4.

Hiero. in ep ad Saluiam.

by theim, for the myſvſynge he ſhall make a ſtraite rekenyng. For as ſaynt Ambroſe ſaieth: Leat ryche men lerne, that the offence is not in the gooddes, but in perſones that dooe not well vſe theim. for rycheſſe to yll men is an impediment, but vnto good men an ayde vnto vertue. And Chriſte hym ſelfe biddeth vs to make frendes in heuen with our rycheſſe, whiche he nameth the Idoll of iniquitie. But for as muche as couaitiſe for the more part bringeth in rycheſſe, and abundaunce bryngeth in deteſtable ſynnes, pride, crueltie, enuy, lechery, and gluttony, with neglecting of the commaundementes of god: therfore holy ſcripture doeth iuſtly reproue it. Sainct Auguſtine (in myn opinion) mooſte excellentely wryteth, where he ſaieth: The ſykues of richeſſe is pride, it is a noble courage, that is nothynge touched with this ſyckeneſſe, where there is abundance of rycheſſe: yet is it a more noble herte, that ſubduyng his owne rycheſſe, doeth alſo contemne it. Therfore that riche man is noble, whiche thynketh not hym ſelfe noble, bycauſe he is ryche. Haue theſe thynges alwaie in remembrance: and either ye

Ambroſius ſuper Lucam.

Aug. ſer. 29.

ſhall

ſhall not ſeeke muche for rycheſſe, or at the leſte waie, although ye haue it, eſtemyng it to the pourpoſe, wherfore it is ordeyned, ye ſhall keepe you frome the ſaied pappe, whyche the worlde dooeth offre you.

¶ But ſhe is furthwith ready to profre the pap of Ambicion, which is ſemblably an inordinate deſyre of worldly promocion. I calle that an inordinate deſyre, wherin is not had reſpect of order, as they whiche deſyre and labourc to haue rule or authoritie, they beinge without vertue: and dooe it rather for their owne eſtimacion and glory, than to augment any thyng to the glorye of god, or for the publike weale of theyr cuntreie, or to be more able to do dedes of charitie. for the whiche cauſes onely, authorities and great dignities wer fyrſt begunne. The worlde I ſay profreth to vs the pap of Ambicion. ſucke hereof (ſaith ſhe) And thou ſhalt know howe to attayne to the fauour and eſtimacion of men that be worldly. Thou ſhalte haue the pleaſaunt eloquence of aſſentacion and flattery, to praiſe that whiche dooeth beſt pleaſe them: and to diſpraiſe that, whiche dooeth myſlyke

theim: to affirme that to bee in theim, that neuer approched theim: to ſpeake fayre vnto theim, and thynke ſhrewdly of theim: to vſe that thynge that they ſeeme to delyte in. And not that waye onely, but alſo how to fynde opportunitie to gyue pleaſures for the optayning thy purpoſe. Than ſhall men haue the in reuerence, and be aferde to diſpleaſe the: than what thou wilte require, no man will deny the: many men ſhal beholde the, many ſhal folowe the. Happye ſhall he be reputed, whiche ſhall ſeeme to be familiare with the, or muche in thy company. Thou ſhalte be able to aduaunce thy kynnesfolke and friendes to authoritee, and keepe hym alwaie backe, whiche dooeth not lyke the. Thou ſhalte therby come to great poſſeſſions, goodly manours, wel decked houſes, to haue many tall men aboute the, and to lyue pleaſauntly.

This perſuaſion of the worlde is wonderfull vehement. wherfore fewe men, and that with muche difficultie, maie well eſcape it. For it is a vile courage, that is not attached with Auarice. A gentyll herte for the more parte coueyteth honoure, whiche is ſuppoſed to be

in authoritee: but in deede it maie be in nothynge, but in vertue onely. For honoure is nothynge but honeſtee, although it hath ben vſurped for the eſtimacion, that is in authoritee. And ſo is it take of Ariſtotle, to be the rewarde of Vertue. But Chryſoſtomus ſaieth: Veraie honoure is the Vertue of the mynde, whiche is neither geuen by emperours, nor gotten by flaterers, nor boughte with ſubſtaunce. In that nothyng is countrefaite, nothynge is feigned, nothyng maie be hydde. Al be it for this purpoſe that we go aboute, let vs take honour accordynge to the commune opinion, whiche comprehendeth in that woorde Honour, authoritee, dignitee, eſtimacion, and fame: what is it els but worldly vanitee? It is ſome tyme freſche in the mornynge, lyke a floure in ſprynge tyme: and (as we haue ſeene in experience) by nyght it is faded and comen to nothyng. Beholde what fruite cometh of it, & thou ſhalte not be muche deſyrous to haue it: But that ſhalt thou learne of a muche more wiſar man than I am or ſhall be, who alſo had thereof more experience, and coulde better declare it than any man

Verie honour.

Cicer. pro L. Flacco.

lyuynge. Tullie in an oracion crieth out in this wyse:

O the miserable condicions of people, whiche be vnder gouernaunce, amonge whom diligence is ful of secrete displeasures, negligence full of repro-ches, where sharpenesse is dangerous, gentylnesse vnthankefull, communicacion deceitfull, all mens coũtenaunces familiare, many mens myndes discontented, conspiracies secrete, flatterynges apparant, whiles great officers be compynge, thei attende on theim, whan they be presente, they be redy to serue them, whan thei departe from their offices, thei cleane doe forsake theim.

I suppose no man will thynke, that Tully lieth, we haue seen the same matier so often tymes proued. And at this present tyme maie be made the lyke exclamacion. Wherfore such honor maie be wel called a vanitee or fantasy, take whiche ye lyst. Yet let vs seke out more of the fruit that procedeth therof. who attayneth to honour without labour of bodye or mynde, or bothe for the more parte? who remayneth in honour free from the one or the other? who departeth from honoure without deathe, or

herty

herty ſorow, muche warſe than dethe? Before that honour is had, what thing is ſpared to haue it? whan honoure is had, what thynge is vndone to reteyne it? It is not neceſſarie to write al thynges, whiche might be declared. Finally for as muche as they, whiche be aduaunced to honoure, ought by their example and dignitee, to inſtructe or compell other to lyue in the order of iuſtice. If thei omitte it, or doe it negligently: lyke as they be puiſſaunt, ſo ſhall their tormentes be mighty, as it is ſpoken of the holy goſte, by the mouthe of the wyſe man. Perchaunce hope of lyfe maie cauſe vs to paſſe light of this leſſon. But if we conſyder daiely, howe many men we haue knowen, beynge of yeres luſty ſtronge and couragious, aboundynge in the giftes of nature and fortune, howe ſodaynely aboue mens expectacion and alſo their owne, haue ben attached with deathe, either naturall or violente, that is to ſaie, beynge either ſlayne or put to execucion by lawes. Remembryng alſo, that deathe is indifferente to euery eſtate, as well the higheſt as the loweſt: ſauyng that it is more peynefull and troublouſe to

them, whiche be in authoritee, whan they consyder, that they can not take their authoritie with theim: But beyng in the pytte, the poore cartar or coblar, whyche perchaunce was layde there before hym, shall than be felowe and equall with hym: but the coblar or carters soule in muche better condicion, whan thei come bothe to their rekenyng. Thei shal saie: Thou diddest call vs, good lorde, vnto a poore liuing, wherwith we helde vs contented. The great man shall saie: I couayted, and had, good lorde, muche honour and substance, wherwith I might neuer be satisfied. Thei shal saie: we thanke the good lorde, we had no more to care for, but our selfe, our wyues, and our children, and all we haue kepte thy commaundementes. But he shal saie: I had wyfe and children also, and more ouer a great numbre vnder my rule and authoritee: but neither I nor thei dydde truely our duetie. They shall speake boldly with comforte: he tremblynge and quakyng al in discōforte. On them shal al the blessed companie of heauen smyle, and reioysynge saie with one voyce: Blessed are thei, whiche be vn-

Psalm. 119

defiled

defiled in their viage, whiche do walke in the law of our lord. Com your wai, let vs to gyther reioyce & be glad in our lorde. Let vs merily synge vnto god, who hath preserued vs. But vpon the great man shall they caste a disdeignefull countenaunce, and saie one to an other: Lo, this is the man, that toke not God for his strengthe, but trusted in the multitude of his great substaunce, and made hym selfe stronge in his wickednesse. And than shal thei tourne their heades from hym, and looke towarde god, to heare his iudgementes. O with how sweete a voyce, with how pleasaunt a countenaunce shall he beade the poore carter and coblar come into that heauenly companie, where they shall lyue euer in lyght incomprehensible, and in pleasures vnspeakeable? O with how angrie and displeasant a countenance, with howe terrible & grieuous a voyce shall he beade the great man, go with the diuell and his angels into perpetual darkenesse and peynes inestimable?

Psal. 94.

Psal. 52.

Compare these thynges to gither, and than take it thou wilte bothe breastes in thy handes, that the worlde dooeth offre the, and souke thy bealy ful of the

indignacion of god. Yet shall not men thynke, that in the dispraysse of Ambicion, I seeme to haue al worldly dignitees in muche detestacion. For I know well, that almighty God from the begynnynge ordayned Authoritee, as a thyng in earthe representyng his Mateste. And as he sayeth by the holy goste, in the booke called wysedome: Authoritee is geuen of our lorde and power of hym that is highest. And Christe submitted hym selfe to the powers of the worlde. Semblably sainct Paule commaundeth the same vnto all men. Moreouer sainct Gregorie saieth, that temporal authoritee is of great estimacion, and with God hath his rewarde for his good ministracion and gouernaunce. And verily I dooe suppose, that no man maie geate more thanke of god, than he, whiche truely and vertuously cometh to authoritee, and doth ministre it charitably and vncorruptly. For by hym Justice is nourished, necessitee is relieued, and the publike weale mayntayned, true religion stablished, vice repressed, and Vertue increaced: whiche without Authoritee maie not be brought vnto passe. Wherfore he,

Sapien. 6.

ad Ro. 13.

Greg. in Iob. 35.

that

that for thoſe cauſes onely is contente to be in authoritie, diſpleaſeth not god. And he that for his vertue onely is cal=led to honour, he it is that is called of God, lyke as Aaron was called. And perſeuerynge therin, and miniſtryng for the weale of his countray, and not for his propre commoditie: he nedeth not to feare the terrible ſounde of the trum pette, although he heareth it with the eares of his ſoule: but beynge armed with feithe, puttyng his truſte in gods woorde, ſhall prepare hym to receyue his noble maiſter with ioye, who ſhall for the well imployinge of his treaſure, ſaie vnto hym: Well mote thou fare good and feithfull ſeruaunt, ſens in a few thynges thou haſte ben ſo truſty, I ſhall therfore ſette the in Authoritee ouer a great many thynges: enter into the ioye that thy Lorde hath prepared. Yet leat not euery man, whiche is in authoritee flatter hym ſelfe with this declaracion: but hauing (as I haue ſaied often tymes) in his eares the ſowne of the trumpette: than foorth with examine hym ſelfe, howe he hath atteyned au=thoritee, whiche waie he entred, by the fore doore, the backe doore, or the wyn=dowe,

1 Heb. 5.

Matth. 25.
Luc. 19.

dow, that he be not called a thiefe, but a true shepeherde, that he go right in his garmētes, lest it be saied vnto hym: My friende, how camest thou in not hauyng vpon the thy weddyng apparayle? Matth. 22. If he came in by gieuyng great giftes or by flatterie, or to the intent onely to gather great substance: than maie he be well assured, that he came not in at the fore doore, nor can not shewe his face for a true shepeherde. If he appere before Christe laded with possessions and richesse, beyng not withstandyng naked of vertue and of benefittes employed on the publike weale of his countray, he hath on a wronge garmēt. And than shall he here the kyng saie to his officers: whan ye haue boūd his handes and his feete, throwe hym into extreme darkenesse: there shall be waylynges, and gnashyng of teeth. Therfore ought to be aferde of the trumpet. And put awaie his mouthe from the pappe of the worlde, and takynge quyckely a draught of repentaunce, to vomite vp the milke of Ambicion, wherof he hath souked. Also with contricion, confession, and satisfaction, whiche three do make an holsome electuarie, to clense

the

the veynes of the ſoule, of that vene-
mous iuyce of damnable ſynne, whiche
the ſaied mylke hath in hym engen-
dred. But nowe if he doeth refuſe this
pappe of Ambition, and putteth from
hym this flatteryng worlde, as I will
counſaile hym: Than wille ſhe trans-
forme her ſelf into an other figure, and
ſhew her ſelfe like a ylonage pyned for
hūger, with a ragged garment all ſtyn-
king: How lykeſt thou me? wil ſhe ſaie.
I am named Penurie. If thou loke not
better to thy thrifte, thou ſhalt ſhortly
come to my ſeruice. Seeſt thou not how
many charges be nowe in the worlde?
And if thy ſubſtaunce decaie, thou lo-
ſeſt foorthewith thy friendes: and fy-
nally no man ſhall greatly eſteme the.
Knoweſt thou not, that ſuche one and
ſuche one, were but late poore men, mu-
che inferiours vnto the? And they by
their induſtrie be come to promocion,
thou ſhalt ſe theim be taken aboue the,
and to be hadde in more eſtimacion.
Thou haſte as muche witte as any of
theim hath, and alſo better acqueyn-
tance than they hadde: applye there-
fore thy witte to worldly policye, and
acqueynte the with diſſimulacion and
flaterie,

flatery, pleaſaunt chyldren whiche can doo well theyr meſſage. Leat priuate aduantage be chief aboute the. Awaie with Simplicitee and Scrupuloſitee, leat theim in noo wyſe come nygh the, nor loke not vpon theim. Leat Malapertneſſe be thyne Huiſhar, he will get the a place where ſo euer thou comeſt. And thus ſhalt thou ſhortly come vnto welth and authoritie. And if thou wilt not do thus, thou ſhalt to late repente the in pouertie.

¶ O curſed and vengeable ſerpente, howe wylily and craftily ſhe layeth in waite for to take vs. But let vs wype cleane the eies of oure conſcience, and ſee by the lyght of holy ſcripture, and we ſhall playnly perceyue her deuiſes, and eſcape from hir hookes. The prophete king Dauid ſpake this in ſpirite: I haue ben yonge, and nowe am I olde: and yet I neuer ſawe the iuſte man forſaken, nor them that came of hym beggyng their breadde. Truely he that feedeth the byrdes of the ayre, and lilies of the fielde, will not ſee vs that are made to his lykeneſſe lacke that whyche is neceſſary vnto our lyuyng, yf we put our truſte holly in hym. Better is a litle vn-

Pſal. 37.

Pſalm. 37.

to

to the iuſte man (ſaieth the prophete) than the excedyng great richeſſe of ſynners. Better is a litle (ſaith Salomon) with the feare of god, than great and vnſaciable treaſours. Pro.15.

Blessed be they that are poore in ſpirite (ſaieth Chriſt) for to theim belongeth the kyngedome of heauen. Mat...

Mans wytte was gyuen to hym to glorifie god, and to learne to knowe god, and to kepe his commaundementes. The earthe is the Lordes, and all thyng that is therein conteyned, the circuite of the worlde, and al creatures that dooe inhabite therein. what ſo euer he will, he doeth in heauen, in earthe, in the ſea, and in the deepe botomleſſe places. Pſal.23.

His wyſedome and bountie exceedeth all praiſes. For neither angel nor man is ſufficient to tell theim. wherfore he knoweth me that am his owne handy worke, and the depeneſſe of my herte: he loketh vnto it. he knoweth the mettall that I am made of, and whervnto it is moſte aptly diſpoſed, either to his glorye, or to my perpetuall confuſion. He is moſte merciful. For his mercies bee without noumbre. wherefore if I loue hym, and ſerue hym with a true feithe: he will vndoubtedly geue me

that

that thynge, whiche to hym ſhall ſeme moſt expedient for me, either richeſſe or pouertie. Semblably will he doo, yf I breake his commandementes, and doo not my duetie, he will ſende me richeſſe and great authoritie, that by the myſordryng of theim, I ſhall accumulate the yre of god in the daye of his vengeance. wherfore I will not enuy theim that be proſperous. for if they be iuſte men, and do miniſtre faithfully, I will reioyce that vertue hathe the rewarde that is due vnto her, and hope that ther by vertue ſhall increaſe by theyr mynyſtracion: yf they be yl men, I will conſyder that they ſhall ſoone wither lyke vnto hey, and ſhall ſhortly fall downe like the greene herbe (as the prophete writeth.) And I will not diſſemble nor flatter, conſyderyng that it is vnexcuſable before god, who is all truthe, and hateth lyinge. Ye ſhall not (ſaieth he) lye, nor any of you deceiue his neighbor. Sixe thynges there be, whiche our lorde hateth, and the ſeuēth his hert deteſteth. A proude countenance, A lying tungue, Handes ſhedyng innocentes bloude, An herte imagenynge miſcheuous deuyſes, ſwift feete runnyng to dooe an yll deede,

Pſal. 37.

Exod. 23.
Prouer. 7.

hym

hym that inuenteth and bryngeth foorthe lyes: and ſuche one as ſoweth variaunce betwene bretherne or friendes. I remembre, that ſainct Auguſtine dooeth ſaie: Who ſo euer for feare of any man in authoritie hydeth the trueth, prouoketh the wrath of God to fall on hym. For as muche as he dredeth man more than he feareth God. The ſame holy man ſaieth: Neither with crafty leaſynge, nor playne communicacion one ought to deceyue any man. For there by he kylleth his ſoule. Flatery and Aſſentacion, whiche is onely the mainteynance of a falſe opinion or ſentence, thei be the meſſagers of gyle, or deceipt whiche God vtterly hateth: The gyleſull woorde God ſhall abhorre, ſayeth the prophete. Gyle (as Origene ſaieth) is where a man ſpeaketh one thyng with his toung, and in his herte thynketh an other thynge. Flatery and Aſſentacion in the iudgemente of God, is wars than the ſweorde of the murderer. For firſte the flaterer kylleth his ſoule that he flattereth, if he receyue the ſtroke willyngly: and in kyllynge hym, he kylleth hym ſelfe. Therfore wyll I not flater, and ſu-

De conflictu uitiorū & uirt.

Orige. ſup ep. ad Ro.

Gyle.

Flaterie.

Aſſentacion.

stayne the indignacion of God for ri-
chesse or honoure, whiche be lyke vnto
shadowes, durynge no longer than fa-
uoure of princes dooeth shyne, and of-
ten tymes not so longe, deathe preuen-
tynge our purposes, who bryngeth our
bodies naked to the earthe, to be gna-
wen with woormes, and our soules al-
so naked before the presence of God,
who shall iudge euery man after his
warkes. wherfore I will couayte nei-
ther richesse nor pouertie: but to that,
whiche God shall sende me, I will ap-
plie my witte onely to exercise the one
or the other vnto his glorie.

Although the diuell be herewith con-
founded, yet some tyme he will not so
ceasse, but returneth agayne in a more
terrible figure, lyke a great gyaunte
with an horrible visage, and as if he
had a great clubbe in his hande, and
with a proude voyce he speketh in this
wyse. Presumest thou ignorant foole,
to atteyne to the kyngdome of heauen
by thy warkes? Thynkest thou that
almes dede, fastyng, or prayer, or that
foolishenesse, whiche thou callest Ver-
tue, haue power to bryng the to any
other estate than God hath ordeyned

the? Accordynge as he hath predeſtinate the, ſo ſhalte thou be: He neuer chaungeth his purpoſe: his iudgement is conſtaunte, lyke as his knowlage is from the begynnynge. If he hath ordeyned the to be ſaued, dooe all thyng that thyne appetite lyketh the, and thou ſhalte be cleane in his ſight. If he hath predeſtinate the to be damned: take all the peynes that thou canſte imagine, and all ſhall not helpe the.

A ſore aſſaulte, and an horrible enneamie. wherfore we neede to call vnto god for better helpe than our witte can prouide vs. well, God is redy for theim, that in perfette feith call or knocke, as he hym ſelfe promiſed. O God maynteine thyne owne cauſe, remembre how the foole dooeth blaſpheme the daiely. Tourne not thy face from me: for I am troubled, but quickely heare me good lorde. fooliſhe is he that will ſeke for thy myſteries, or will aſke of the, why thou dooeſt this thyng or that thyng. I am the veſſell that thou thy ſelfe madeſt, dooe with me as it ſhall lyke thy diuine maieſtee: yet ſhall I not ceaſſe to put my truſt in thy woorde, not that I will compell the to ſaue me: but that Pſal. 74.

I beleue, that thou hast all redy saued me by thyne onely sonne Iesu Christe, accordynge vnto his saiynge. He that beleueth (saieth he) hath lyfe euerlastyng. Also he that heareth my worde, and beleueth hym that hath sent me, hath life euerlasting, and cometh not vnto iudgement, but shall passe from deathe vnto lyfe. Euery man (saieth sainct John) that beleueth, that Iesus is Christe, he is borne of God. I therefore firmely and stedfastly beleuynge good Lorde, that I am borne of the: and thou wilt not suffre that, which is borne of the, for to perishe. Moreouer, lyke as thou art all good, and the chiefe of all goodnesse, so loueste thou all that is good, and hateste all that is yll. wherfore who so euer is borne of the, dooeth the semblable: and by that it is knowen, who is of the, whiche doeth good warkes, not presumynge to haue thereby the kyngdome of heauen, but that by the dooynge the warkes of our father, our father maie knowe vs, that we be his owne sonnes: whome he hath predestinate and also called: and beynge called, hath also iustified: and beynge iustified, hath also magnified, makyng

Ioan. c. 3.
Ioan. 5.
1. Ioan. 5.
ad Ro. 8.

vs

vs the inheritours of the kyngdome of heauen. And although the carter dryueth the horſe to go faſter or ſlower, as it lyketh hym, yet he neuer dryueth theim out of the right waie: So doeth our lorde meue vs to go faſter or ſlower in his pathes, as it lyketh hym to diſpoſe his grace. But yet frome the begynnyng that he ordeyned mankynde, he lefte hym in the power of his owne counſaile, whiche is his Free will. Al be it of his infinite mercie, where it pleaſeth hym to ſhewe it, if we drawe out of the true pathe, with his whippe of grace, he ſome tyme eaſily, ſome tyme ſharply, with trouble, ſickeneſſe, or pouertie aſſaieth to tourne vs into the right waie. He neuer dryueth vs out thereof: but aideth reaſon, whiche in our Free will is ſome tyme corrupted. wherfore I feare not his predeſtinacion in me, ſens I ſeke not to knowe ſuche thynges as be aboue that I can reache, leſte I be oppreſſed with his maieſtee. But I feare his wrathe, whiche I haue deſerued. And yet will I not ceaſſe to truſte in his mercie. Eccleſiaſtic. 15.

Thus maie we fortifie our ſelfes againſt this horrible geaunt. But than

some tyme wil be inforce hym to strike vs with his great and heauy clubbe, whiche is wilfull opinion: wherwith if he happen to hitte vs, he striketh out the eies of our soule, and maketh it blynde in the vnderstaudyng of scripture: or taketh awaie our sauoure and taste, that the hearynge or readynge thereof becometh vnpleasant vnto vs. But agaynst that stroke leat vs in this wyse prepare vs. Firste leat vs heare or reade with an humble spirite, excludyng all arrogance. How great so euer thou be (saieth the wise man) humble thy selfe in all thynge: and thou shalte fynde fauour in the sight of god. Lyke as wilfull opinion cometh of presumption, or to muche curiositee: so is it best resisted by humilitee and simplicitee, whiche be their contraries. Salomon saieth: The Simplicitee of the iuste men shall condute theim: that is to saie, shall leade theim the right waie. I take Simplicitee here, not for the lacke of discretion, but for the pureneste of the mynde, without mixture of fraude or worldly policie. And therefore sainct Augustine saieth: Thou art simple, if thou dooest not wrappe thy

Eccleſiaſtic.3.

Pro.11.

Augu.ſup Io.hom.2

selfe

ſelfe in the worlde, but vnwrappeſt thy ſelfe. By vnwrappynge thy ſelfe from the worlde, thou art ſimple: by wrappyng thy ſelfe in it, nedes ſhalt thou be double. Humbly therfore and ſimple reade and heare holy ſcripture, not preſumyng, that thou vnderſtandeſt euery thyng that thou doeſt reade, whiche to other ſeemeth darke: but often tymes, if thou maieſt, conſulte with theim, whiche be ſyncerely exerciſed therein, or with the bokes of moſte aunciente and catholike doctours. Or if thou maieſt not eaſily or ſhortly come by the one or the other, ceaſſe to be curiouſe, and committe all to god, vntyl it ſhall lyke hym, by ſome meanes to reuele it vnto the. Beware, drawe not the vnderſtandynge of ſcripture to thyne affection: but ſlake thine affection before thou applieſt thy witte to make expoſicion. And alwaie thynke, that if any place of ſcripture ſeemeth to fauoure any carnall or worldely affection, or withdraweth the from charitee, thinke than ſurely, that thou doeſt misvnderſtande it, remembrynge what ſaincte Paule ſaieth: All ſcripture geuen by the inſpiracion of God, is profitable to ad Timo. ep. 2. ca. 3.

teache or reproue, to correct and inſtruct in iuſtice, that the man of God maie be perfette, prepared and ready to dooe all good warkes. More ouer we ſhal make ſcripture pleaſaunte vnto vs, by often readynge or hearyng thereof: ſo that wee dooe vnderſtande it, by the meanes whiche I before haue declared. If we dooe not vnderſtande it, we ſhall thynke it very vnſauery. If we wolde applie it vnto our phantaſy or priuate commoditee, and than thynke that we doe vnderſtande it: we than be ſtriken with the clubbe of wilful opinion, and our taſte and ſauoure is altered vnto a falſe taſt and a falſe ſmell. And the dilectacion that we than haue in hearing or readynge, is the more to our perpetuall confuſion, the truethe of the ſcripture of God beyng witneſſe agaynſte vs. wherfore ſens ſaint Peter in his ſe-
2. Pet. 3. counde epiſtle ſaieth, that Paule accordyng to the wyſedome geuen vnto hym, hath written of thinges, amonge the whiche are many thynges harde to be vnderſtaude, whiche they that be vnlerned and not conſtaunt, dooe peruert, as they doe the reſidue of ſcripture, vnto their owne perdicion. This was ſpoken of the

prince

prince of the apostles, which is a sufficient testimonie, that there be sundrie places in scripture, whiche doe require bothe learnyng and a constaunt feithe to be wel vnderstande. And that they whiche dooe lacke bothe the one and the other, dooe often tymes peruert it. wherfore lorde God, geue vnto vs an humble spirite with simplicitie, a good instructour, and a constaunte feithe, whereby we maie be directed to enter boldely into thy tabernacle, whiche is holy Scripture, wherin resteth thy diuine maiestee. without those leaders we ought reuerendly and fearefully to approche, leste we be striken as Ozah 2.Reg.6. was for settynge his hande to the arke of God, presumynge on the power of our propre wittes.

Thus maie we resiste the assaultes of our olde subtile ennemie, so that neither on the right, nor on the lefte hand, nor comyng before vs, he shall haue any great aduantage to slea vs. Than sometyme lyke a false thief he wil priuely come behynde vs, and ere we be ware, ioyne hym selfe with our natural passions, Feare and wrathe, and so vehemently stereth theim, that if we

dooe

dooe not preuent it by wisedome, they shall expulse from vs bothe iustice and reason. Beware (saieth he) what thou dooest or saiest in that mattier: take heede that thou losest not thy friende. Suche one is in authoritee, he maie do the a shrewde tourne: thou wer better haue hym thy friende than thyne ennemie. Beware what thou saiest, trueth is not alwaie to be tolde: those woordes be vaynely bestowed, whiche dooe not profitte the hearer, but hurteth the speaker. It were better be specheleste, than to geue counsaile thankeleste.

Leat vs preuent this false persuader, Firste with deuoute prayer vnto almighty God, saiyng the woordes of the wyse man: Geue me (good Lord) wisedome, whiche standeth by thy Throne: sende hir from thy holy kyngdome of heauen, and from the throne of thy maiestee, that she maie be with me, and trauayle with me, to the intente I maie knowe, what vnto the maie be acceptable. I am willyng, good Lorde, to dooe my duetie. My duetie is to dooe iustice, whiche is more accepted of God, than to offre sacrifice. wysedome telleth me, that They whiche obserue iustice, shall

Sapien. 9.

Prouer. 4

Sapien. 6.

iustly

iustly be iudged: and they that do learne thynges whiche be iuste, shal fynde what to aunswere. The trumpet soundeth in myne eare, and byddeth me to come. I wote not howe litle leysoure I shal haue, to prepare for myne aunswere. If I haue done wronge, or omitted to minister iustice, for feare of displeasyng my frende, or one in authoritee, whiche be mortail as I am: how shal I fynde out an aunswere, sens I haue not iustice by me to teache me. Shall I saie, that I was aferde to doo iustice, or to speake truethe for feare of losynge my friende, or displeasynge my better? Nay nay, that aunswere will not be iudged sufficient: and therevpon shall I be shortly condemned. Was it not tolde me from myne infancie, that I shulde loue my lorde God with al myn herte, with all my soule, with all my myght, and with all my mynde: and my neighboure as my selfe? I muste loue god aboue all men, and more than my self. Christe saieth: He that loueth his father and mother more than me, is not woorthy of me. And he that loueth sonne or daughter more than me, is not woorthy of me. Theophilactus, in expoun-

Luc. 10.

Matth. 10.

Theophilactus.

poundyng this place, saieth: Beholde, that we muste hate our parentes and children, whan they will plucke vs awaie from Christe. And what worldly loue is to be compared to the loue that a man ought to haue to those persons, whom to loue nature hath ordeyned, & god hath cõmanded? Wherfore euery frende is inferiour to theim. And than no friendeshippe maie plucke vs from CHRISTE. He that plucketh vs from truthe, iustice, and charitee, plucketh vs from Christe. Moreouer, whome shulde we feare more than god? Doeth not he saie to vs in his gospel? Be not ye aferde of theim that do kyll the body, and after that thei haue no more that thei can doe. I will shewe you whom ye shall feare. Feare ye hym, who after he hath slayne, he hath power to throwe into euerlastyng fire. Truely I beade you be aferde of hym. And it foloweth in the same place: He that denyeth me before men, shall be denyed before the angels of God. He that denyeth truthe, that is to saie speaketh agaynste truthe, speaketh not he agaynst Christe? whiche is truthe it selfe? who shall excuse hym, where truthe, that is Christe, shall be

Luc. 12.

bothe

bothe his accuſar and iudge? O lorde god, if I doe iuſtice, I loſe my friende, whiche death maie take from me: but I wynne the, good lorde, whiche haſte vaynquiſched deathe, and ſhall eu- lyue with the. If I dooe not iuſtice, pleaſe my friende, whiche bothe tyme and occaſion maie alter: but I make the myne ennemie, whom if I did kepe wolde neuer forſake me. If my chriſti- ane brother dooeth yll, and I dooe not tell hym, I dooe not obſerue the rules of charitee, whiche is god: and he that dwelleth in it, dwelleth in God, and God in hym. For I dooe not loue my brother as my ſelfe, if I dooe knowe hym diſpoſed to dooe that thyng, whi- che I wolde not dooe, and is yll: and will not diſſuade hym, or erhorte hym to dooe that thynge, whiche I my ſelfe wolde doe, and is good. Doe not thou thynke (ſaieth ſaincte Auguſtine) that thou loueſt thy ſeruaunte, whan thou dooeſt not correcte hym: Or doeſt than loue thy childe, whan thou geueſt hym not diſcipline: or than loueſt thy neigh boure, whan thou dooeſt not rebuke hym. This is not charitee, but ſlouth- fulneſſe. Leat thy charitee be feruente

Ioan. 4.

Augu. ſup epiſt. Io.

to

to amende and correct. If the maners be good, delite in them: but if they be yll, ſpare not to amende theim. wherfore ſainct Iohn beadeth vs: My children (ſaieth he) leate vs not loue with woorde and toung, but with deede and trouthe. Better is the woundynges of hym that doeth loue (ſaieth Salomon) than the ſweete kyſſes of hym that doeth flater. Seing it is ſo, ſet a porter, good lorde, at my mouthe, and a doore of circumſtaunce vnto my lyppes. Neuer take the woorde of truethe frome my mouthe. For I haue alwaie hoped in thy iudgementes. Our lord is my helper. I ſhall not feare, what man ſhall doo to me. But nowe what haue we to ſaie vnto wrathe, whiche is mixt with the bloudde in oure bodies, and lyeth therein priuyly wrapped lyke a ſparke of wilde fier, hidde vnder aſhes, vntyl ſome mattier be myniſtred, that offendeth our myndes, than braſteth it out, with a violēt flame, & ſetteth the houſe on a fier, burnyng the pillars of raiſon, and doune falleth the roufe of charitie, and is therewith conſumed. Wrathe (ſaith Salamon) hath no mercy, nor the braſtyng out furye. And who maie ſuffre

2.

Pro.27.

Pſal.140.

Pſal.118.

Pſal.117.

Proue.27

the

the violence of the ſpirite, whiche is exceedingly meued? But two meanes there be for to reſiſt it. One by the often remembraunce of hir and hir contrarye byfore ſhe inuadeth. He that ſomtyme beholdeth a perſone, whyche is vehementlye angry, how his face changeth, how his lyppes trembleth, his mouthe perchaunce foameth, and his voyce is altered, his wordes diſordred, his wittes diſperſed, his reaſone ſubuerted, a man in nature, a brute beaſt in figure, a diuell in coniecture: leat hym haue this fourme in remembrance, and conſider his nature tranſformed. As ſone as we bee prouoked to wrathe, leat vs immediately thinke, that they whiche beholde vs, will deteſt the ſame thing in vs, that we abhorred before in an other. If we be ſubiectes, or ſeruauntes, we ſhoulde refraine angre for our obedience, remembring that ſaynte Paule ſaieth: Seruauntes be obedient to your carnall maiſters with feare and dreade in ſimplicitie of your hartes, as vnto Chriſt. Eph. 6.

If we be maſters or rulers, leat vs conſider, what our exaumple ſhall bee to them that be vnder vs, if it ſhal be yll, we ſuſtayne double bourdeyne, theyrs

and

and our owne. Of suche importaunce is wrathe, that where it is feruente, bothe reason and iustice be drowned.

Iacob. 1. The wrathe of a man (saieth sainct James) doethe not exercise the iustice of God. And therfore it hath ben thought of some wyse men, that it is not expedient to put in authoritee men, whiche of their nature are exceedyngly angry for euery occasion, leste they beyng stered with their naturall fiersenesse, and prouoked by their owne wilfull appetites, lyke to wylde beastes, in their rage dooe brynge thynges out of ordre, and punishe the innocent with the offendour, and doe other thynges, wherof they to late doe repent theim. wherof the worlde is full in daiely experience. An other meane (whiche Seneke dooeth call the chiefe remedie) is the deferryng of wrath: that first the feruentnes maie be abated, and the darke myste, whiche anoyeth the mynde, may either fall, or not be so thicke. It is a good doctrine to vs, though we be christen men, the lesson that Appollodorus the philosophier lefte to the emperour Augustus. Whan any occasion happeneth (saieth he) whiche maie prouoke

Seneca de ira. lib. 3.

uoke the to angre: before that thou dooeſt or ſaieſt any thynge, remembre to reherce all the letters in the greke alphabete: In remembring this leſſon, and folowynge it, Auguſtus euer after refrained his angre, wherevnto before he was of his nature diſpoſed.

¶ why ſhuld we diſdayn to dooe that, whiche ſo great an emperour didde? vnto whom in greatneſſe of rule neuer any other myght be compared? Or by cauſe we be chriſten men, in the ſtede of the.xxiiii. letters of greke, we maie reherſe diſtinctly the Pater noſter, either in latine or engliſhe. where in we ſhall haue this aduauntage, that in the reciting theſe wordes, Forgeue vs our treſpaſſes, as we forgeue them that doo treſpaſſe againſt vs: We ſhalbe muche more ſtirred to remitte our diſpleaſure, or at the leſte waie to forbeare to be than angry. Finally the forbearing ſhall make the angre more moderate. The inclinacion to wrath maie be well tempred by the remembraunce of pacience, howe beaultyfull ſhe is, and how well beloued, not of man onely, but alſo of god. The pacient perſon loketh longe yong, induеth wel his meate, and is ſeldome

greued with sikneſſe. for cholere is not stered, whiche being in a rage, bringeth moste terryble feuers, and other diseases more peinfull than death. The patient man euery man preiseth, and worthily. for he is lyke vnto Christ, whose whole lyfe was the true paterne of pacience. The angry man, all men dooe dispraise, though they saie nothynge: for he resembleth the deuill, whiche is euer raging, and is the fountaine of angre. Pacience in scripture is in al places extolled, desired, and wisshed. contrary wise impacience abhorred. Blessed is he (saieth saynt James) that suffreth temptacion. for whan he is proued, he shall receiue the crowne of lyfe, whiche god hath promised to them that dooloue hym. Many mo spyces maie bee founde in holy scripture, to make a preseruatiue, more holsome for mans soule than tryakle is for the body, and will lengar preserue it: but suche as this is, being often tymes vsed, shall preserue the senses of the soule frome corruption, and than shall she not die. but whan the trumpet bloweth, although the body be deade, yet shall she go surely and saufly to the throne of god, and claime

Iacob. 1.

his

his mercye, whiche he hathe promiſed to theym that beleue in hym, and kepe his lawes. But if we dooe neglect it, and ſuffre the deuill to preuaile againſt vs, with his ſubtyll perſuaſions: the ſenſes of the ſoule ſhall be taken from her, and ſhe ſhall be ſpiritually deade: actually ſhe ſhall with her bodye, to whome ſhe conſented, ariſe and come to the iugement, trembling and quakyng: beholdyng aboue her Chriſt, who hath redemed her, excedyngely angrye, deuilles on euery ſyde of her, abydynge her ſentence, and all redye to ſwalowe her. Under her hell, caſting out flames of euerlaſtyng fire, ready to take her: none there of her acquayntaunce: whiche ſhall bee than hable to helpe her. Princis being in equall ieoperdie, with her, and rycheſſe being tourned to poulder. Theſe thynges be no fables, but mattier true, and confyrmed by ſcripture. And who that hathe any other ſuggeſtion or truſt vppon any excuſes, he is not onely deceiued, but his opinion is alſo erronious. wherfore leat vs haue the ſound of the trumpette in our eares, at the leaſt in the mornynge and euenynge, thinkyng that the ſoune of

god cometh to the iugement, we know not what houre. Blessed (saith Christ) is the seruaunte, whom the lorde at his comyng fyndeth waking: hym shall he set in authoritee ouer his householde. This authoritee shall neuer be taken awaie, therein shall bee perpetuall quietnesse, and ioy neuer ceasling. This houshold is of the companie of moste blessed spirites, abundyng in charitee, knowlage, and gladnesse, in beholdynge continually in the most beaultifull presence of god, the wounderfull and inspeakable warkes of his maiestee, in heuen, erthe, and in hell. whereon if we truely dooe thinke, we shall passe littell on the deuill and his systers, nor yet feare the sounde of the terrible trumpet: but desire with saincte Paule, to be separate and dissolued from this mortall body, and to bee with Christ oure lorde, who tenderly and most cõstantly loueth vs, and fayne woulde haue vs, yf we dooe well oure dueties. who for that he suffred deth for vs, is worthy to receyue, power, diuinitee, sapience, fortitude, honour, glory, and blessing in worldes euerlasting. Amen. Luc. xii.

FINIS.

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